OLD BABYLONIAN BUSINESS AND LEGAL DOCUMENTS. (THE RFH COLLECTION)

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Old Babylonian Business and Legal Documents. (The RFH Collection) by Theophile James Meek

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THEOPHILE JAMES MEEK

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OLD BABYLONIAN BUSINESS AND LEGAL DOCUMENTS

(THE RFH COLLECTION)

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF SEMITICS)

BY

THEOPHILE JAMES MEEK

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ABBREVIATIONS

AJSL = *American Journal of Semitic Languages and Literatures.*
BA = *Beiträge zur Assyriologie.*
BE = Babylonian Expedition of the University of Pennsylvania.
BPN = Ranke, *Early Babylonian Personal Names.*
Br. = Brünnow, *A Classified List of Cuneiform Ideographs.*
BZPR = Schorr, *Urkunden des altbabylonischen Zivil- und Prozessrechts.*
CT = Cuneiform Texts in the British Museum.
DAL = Muss-Arnolt, *A Concise Dictionary of the Assyrian Language.*
HWB = Delitsch, *Assyrisches Handwörterbuch.*
LAD = Chiera, *Legal and Administrative Documents from Nippur.*
OLZ = *Orientalische Literaturzeitung.*
PB = Deimel, *Pantheon Babylonicum.*
R. = Rawlinson, *Cuneiform Inscriptions of Western Asia*, Vols. I–V.
RTC = Thureau-Dangin, *Recueil de tablettes chaldéennes.*
ZA = *Zeitschrift für Assyriologie.*

OLD BABYLONIAN BUSINESS AND LEGAL DOCUMENTS

(The RFH Collection)

By Theophile James Meek
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The following texts are part of a collection of tablets purchased by the late Dr. Robert Francis Harper from a dealer in London some years ago and kindly loaned to the author with a view to their publication. They are business and legal documents from the time of the First Babylonian Dynasty. Seventeen of them have to do with the usual affairs of private business; the rest are temple and palace accounts. The tablets are not very well preserved and in many places are very difficult to read. They come from different sites in Babylonia, but in many instances it is impossible to say definitely from what place the tablet has come. In only one case (RFH 1) is the oath taken in the name of a god. In some no date formula is given or it is broken away, and most of the formulae that do appear are altogether new. Quite a number of these in their form suggest that they belong to the Ur Dynasty. Others are probably to be located in the Dynasty of Larsa. The general character of the formulae, the presence of Elamite gods in several of the personal names of the texts, and other characteristics all go to confirm this.

The texts present a considerable number of new personal names and contain several new titles of officers. Many of the date formulae, as already noted, are new. The names of new deities and several others that are rare are found in them, and in a number of particulars the tablets are of more than passing importance.

In view of the general familiarity with contracts of this period, it has not been thought necessary to treat the texts very fully. The plan has been to condense the material as much as possible and take for granted much that is common knowledge. Only those points that might offer some contribution to our knowledge are discussed. Even when the tablet is quite fully treated, the names of the witnesses

are omitted. These are fully given in the Index of Personal Names. The same is true of the seals. The Index of Tablets in most cases gives all the information with regard to the character of the text that it was deemed necessary to include. The tablets have been named the RFH collection out of deference to the memory of Dr. R. F. Harper. By the courtesy of Dr. Harper's heirs, these tablets are now the property of Haskell Oriental Museum, the University of Chicago.

The author desires herewith to express his indebtedness to Dr. D. D. Luckenbill, under whose guidance the work was completed after the death of Dr. Harper, with whom it was originally undertaken. Thanks are also due to the authorities of the Virginia Library, McCormick Theological Seminary, and of the University of Chicago Libraries for their courtesy in allowing books of reference to be taken out of the city.

RFH 1

6. *ugar Mi-ik-tim*. *Miktum* is evidently a personal name here, cf. line 11, *eḳil Mi-ik-tim*. It is very seldom that *ugar* is used with a personal name: for an example elsewhere see Schorr, *BZPR*, 224, 2.

10. *eḳil Gubbâtum* stands in apposition to line 8.

12. *Me-i-te-[en-na]*; restored from II R. 67, 66, ^{m}*Mi-e-te-en-na*.

19. *i-ba-ag-ga-ru*. The fourth sign is written *ku*, but is manifestly a scribal error for *ga*.

23f. The names ^{il}*Âš-ba-du-ul* and *A-dš-ellati*^{ti} definitely establish the existence of a divinity, Aš.

25. *Ia-aḫ-ku-ub-ēl:* another occurrence of the name Jacob-el.

27. *Bu-ku-rum*, cf. *Bu-ku-rum*, *BA*, V, 480. *Za-za-nu-um*, cf. *Zu-za-nu-um*, Ranke, *BPN*, 180, and cf. *A-za-za-nu-um*, RFH 4, 30.

30. *mu gu-za* ^{d}*Innana Tin-t[ir*^{ki} *ba-dú]*. This date formula would seem to be a variant of *mu ê-ki-ku* ^{d}*Innana Ká-dingir-ra*^{ki} *ba-dú*, which is given for the 11th year of Abil-Sin.

RFH 2

1. ⅓ *ḳa piššatim*. 2. ^{m}*I-din-*^{il}*Šamaš*. 3. *itti* ^{il}*Sin-pi-la-aḫ*. 4. ^{m}*Î-li-a-a-ba-rum*. 5. *ù pa Um-mu-e-ra-aḫ*. 6. *šú-ba-an-ti-eš*. 7. *a-na* ^{warah} *Nisannim ûm 30*^{kam}. 8. ^{m}*I-din-*^{il} *Šamaš*. 9. *ruḳḳam mimma*

ba-an-gub(?). 10. *ana pa Um-mu-e-ra-aḫ*. 11. *ù Î-li-a-ba-rum*. 12. *lugal-e in-na-na-ab-gé-gé*. 13. *mu lugal-bi in-pád*. (Five witnesses.) 20. *kišib* ^{lú}*inim-ma-bi*$^{ma\check{s}}$. 21. *mu* ^{ú}*Sin-i-ri-ba-am lugal*.

TRANSLATION

One-third ḫa of ointment Iddin-Šamaš borrowed from Sin-pilaḫ, Ili-abârum, and the secretary Ummu-eraḫ. On the 30th of Nisan Iddin-Šamaš returned as much ointment as he got unto the secretary Ummu-eraḫ and Ili-abârum, the owners. By the king he swore. (Five witnesses.) Seal of the witnesses. The year that Sin-iribam became king.

NOTES

4. ^{m}*Î-li-a-a-ba-rum*, variant *-a-ba-rum*, line 11; cf. ^{ú}*Šamaš-a-ba-ru*, Tallqvist, *Neubabylonisches Namenbuch*, 187.

5. *pa Um-mu-e-ra-aḫ* might also be read *Ú-um-mu-e-ra-aḫ*.

6. *šú-ba-an-ti-eš;* plural by attraction to the three names preceding, which belong to the predicate, not the subject.

9. *šam* (Ù) = *ruḳḳu*, "ointment," IV R. 10*b*, 30. The end of this line is written over an erasure and is so badly rubbed that the signs are not at all certain. The meaning, however, seems to be clear.

14. *A-bu-um-ilum* (AN). AN here and elsewhere may be transcribed *Anum*, but I have thought it preferable to transcribe it everywhere as *ilum* and not venture to indicate those instances in which it would probably be more correct to read *Anum*. ^{awil}*šak-ku*, title of an officer; cf. *šakkû* "command, control," Muss-Arnolt, *DAL*, 1025*b*; cf. also ^{amil}*zak-ku*, *op. cit.*, 289*b*. Another possible reading is ^{awil}*sag*^{ku}, where *ku* is the phonetic complement of *sag* = *šaḳu*. For a discussion of this and other titles see particularly Klauber, *Assyrisches Beamtentum*.

15. *mâr* belongs to the next line, where it is repeated.

16. *Mu-ka-a-a*. A verb form, *mu-ḳa-a-a*, appears frequently in Harper, *Assyrian and Babylonian Letters*, e.g., 348, 7; 242, 7. For discussion see Behrens, *Assyrisch-babylonische Briefe kultischen Inhalts*, 79, 110.

17. *rab šar-ku*, title of an officer, cf. ^{amil}*šar-ki*, Muss-Arnolt, *DAL*, 1118*b*.

21. One other tablet containing this date formula is edited by Scheil in *OLZ*, VIII, 350f. My earlier conjecture that Sin-iribam belonged to a time before Hammurapi (*AJSL*, XXXI, 286) and that he was one of the kings of Larsa has been confirmed by Clay, *Miscellaneous Inscriptions in the Yale Babylonian Collection*, 32, 10, where he is set down as the 10th ruler of Larsa.

RFH 3

1. 1 *me-at* 83 *'ú*. 2. 1 *me-at* 78 *udu-nita*. 3. 30 *sal-su-du*. 4. 35 *síl-du*. 5. 20 *síl-maḫ*. 6. 4 *me-at* 46 *'ú-lu*^{ùd}. 7. *ša Be-li-ti-ia*.

8. *na-kid A-ḫu-šú-nu.* 9. *itti* ^{il}*Sin-iš-me-ni.* 10. *a-na ri-'-im.* 11. *im-ḫu-ur.* 12. *im-me-ru-um i-ḫa-li-gu-ma.* 13. *i-ri-ib.* 14. *mu lugal-bi in-pád.* (Seven witnesses.) 22. *kišib A-ḫu-šú-nu.* 23. ^{warah}*Nisannim.* 24. *mu bara-gal Uri*^{ki}*-šù ba-dú.*

TRANSLATION

The shepherd, Aḫušunu, has received from Sin-išmeni 183 ewes, 178 full-grown sheep, 30 new-born ewe-lambs, 35 new-born lambs, 20 large lambs, (altogether) 446 sheep, belonging to Belitjâ, to pasture. If a sheep be lost, he shall make restitution. By the king he swore. (Seven witnesses.) Seal of Aḫušunu. The month of Nisan. The year that the great sanctuary was built in Ur.

NOTES

1. We have in this tablet a combination of the two numerical systems, the decimal and sexagesimal: so also in RFH 4 and 8.

3. *sal-su-du. su*, whose usual meaning is *maškn*, is here a kind of sheep. It appears elsewhere in this sense in RFH 4, 3. 4. 8. 9. 14. 15; RFH 25, 5; and several times in the University of Pennsylvania tablets, see Torczyner, *Altbabylonische Tempelrechnungen*, 11, 11, 42. *du* is an adjective modifying *su*. In the tablets here published it always appears with *su* and in line 4 with *síl*. So far as I have been able to discover, it appears in this sense elsewhere only in Pinches, *The Amherst Tablets*, 121, line 5. It is undoubtedly to be identified with *dú*, "new-born," as used in Myhrman, *BE*, 3[1], No. 79, 1, *dú-a*, variant of *tu(d)-da*, 21, 23, 29.

24. This same date formula appears again in RFH 30. It would seem to indicate a date in the Dynasty of Ur or the Dynasty of Larsa. It is to be placed in the time of Sumu-abum, since this and the following text evidently belong together (see note *in loco*) and the latter is dated in the 13th year of Sumu-abum. A date formula very similar to this is given for the reign of Warad-Sin by Chiera, *LAD*, 74, (*d*), *mu* ^{il}*Warad-*^{il}*Sin lugal-e bád-gal Uri*^{ki}*-ma mu-dú-a;* cf. also two other formulae supposedly belonging to the Ur Dynasty, Thureau-Dangin, *RTC*, 269, Rev. 3, *mu bád Uri*^{ki} *ba-dú-a*, and Myrhman, *BE*, 3[1], No. 133, 17, *mu bád-gal Nipru*^{ki} *Uri*^{ki}*-ma ba-dú.*

RFH 4

The identity of one of the officials in this text, Sin-išmeni, and one of the shepherds, Aḫušunu, with the official and shepherd of the preceding text would suggest that the owner of the property is the same, viz., Belitjâ. The general similarity of the two texts goes to confirm this. The tablets in their contents, script, color, and texture of clay are quite alike and must have been written by the same scribe.